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lehem; p. 2, col. 2, l. Baithomme (and on Map 24, D 4); p. 3, col. 1, insert Carchemish (Map 5a); p. 4, Mt. Horeb should have (?) as in map (so also [?] is needed on p. 5, col. 1, sub Jebel Musa, and again with Mt. Sinai, p. 9, col. 4); p. 5, col. 3, l. Kir Hareseth (and on map and on p. 6, col. 3). On the maps of Babylonia would it not be well to insert the lost city of Adab, identified with the modern Bismya by the expedition of the University of Chicago? Similarly, it would seem better to place the generally accepted Musri in North Syria, than to put

a Musri in the Negeb, which Dr. Smith himself questions. Gath might have been put on the map at Tell-es-Safi with an interrogation, even as it is in the Index (cf. p. xviii).

The *Atlas* will be a boon to all students. With this and the *Historical Geography* at hand the reader of the Bible will be able to place himself amid its various scenes almost as successfully as though he had actually traveled over the ground. Authors and publishers deserve large reward for so admirable an accomplishment.

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## BOOK NOTICES

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**Bahaism and Its Claims.** By Samuel Graham Wilson, D.D. New York and Chicago: Revell, 1915. Pp. 298. \$1.50.

After more than thirty years of experience in Persia as a Christian missionary, and after an extended study of Bahaism, both in the Orient and in the Occident, Dr. Wilson writes with considerable conviction of the bombastic and false claims of this faith. He shows how the roots of Bahaism reach back especially into Mohammedanism and Babism; how chameleon-like the propagandists of this movement really are, claiming, as they do, to accept the best in all religions as their own; but also insisting that their own faith is the fulfilment of all past systems and therefore the only universal religion worthy of consideration today. The Bab, Baha Ullah, and Abdul Baha (respectively the John the Baptist, the God, and the Jesus Christ of Bahaism) are exposed as crafty fakirs. Their claims to divinity are ridiculed in light of their actual careers, which present a series of incidents hardly befitting Gods and Christs. Dr. Wilson shows also that while, in America and Europe, this sect pretends to exalt womanhood and claims to teach a morality superior even to Christian ethics, yet in fact its very leaders have given the lie to such statements. The whole Bahaist movement, therefore, is denounced as an insidious fabrication of selfish and cunning men. Its claims to millions of followers are shown to be false. The history of the sect in Chicago is given in evidence of the comparatively low order of life which Bahaists really represent. One wonders, however, whether Dr. Wilson does not sometimes, quite

naïvely, countenance the use of the very same arguments and methods of propaganda in Christianity which he denounces so warmly in another religion.

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**Science and Prayer and Other Papers.** By Galusha Anderson, S.T.D., LL.D. Boston: Pilgrim Press. Pp. 259. \$1.00.

In this well-printed volume Dr. Anderson, Professor Emeritus in the University of Chicago, has put forth a collection of nine papers, of which the first gives the title to the book. Two suggestive doctrinal studies, "The Atonement through Sympathy" and "The Fundamental Moral Attribute of God," are followed by an interesting exegetical paper on "The Import of John 21:15-17." Two more papers of theological character are added, namely, "The Reasonableness of Eternal Punishment" and "Premillenarianism." A practical discussion of "The Supreme End of Theological Schools," a discriminating and just critical review of Clarke's *The Use of the Scriptures in Theology*, and a sensible, concise paper on "How to Develop Christian Benevolence" close the volume. These papers are excellent essays and merit serious attention, not only for their subject-matter but for their clear, forceful style. We have little confidence that the argument from testimony in proof of the answer to prayer ever will have weight with men who hold the fixed order of the natural world under the reign of law as an ultimate fact. Dr. Anderson insists most appropriately that the term "law" shall be used with precision, and this is a strong point